

CHRISTS

GLORIOUS

APPEARANCE

TO

Judgement.

IN

Two Choice SERMONS

OF THAT

Reverend Minister of Christ

Mr. SAMUEL MALBON.

LONDON,

Printed by John Hancock Sen. and Jun. at the
Three Bibles in Popes-Head-Alley in
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(1)

THE
SUMME
OF
TWO SERMONS

Preached Aug. 19 —

MAT. XVI. 27.

*For the Son of Man shall come in the Glory
of his Father, with his Angels: and then
he shall render to every Man accord-
ing to his works,*

THIS verse hath either reference to the
immediate foregoing, or rather to the
14. as a further Argument to press that
difficult duty: I. For the Son of Man,
(i.e.) the Lord Jesus Christ, who is both God and
Man, is God the Son and only begotten of God,
as Man the Son of Man, born of the Virgin
Mary, though not begotten by man as other men
are. The Son of Man Christ Jesus in his hu-
mane Nature shall come. We read of a double
coming

(2)

coming of Christ; The first is past long ago, when he was born into the world, then Christ came to obey the Law, and by suffering to satisfy Justice, and so to save sinners; All those among the sinful sons of Adam, who were from all Eternity elected, and should in time be effectually called, and believe on him. The second coming of Christ is yet to be, *The Son of Man shall come*; which was not only true when it was spoken by Christ, but also still is true; of which coming of Christ we read, *Acts 1. 10, 11.* This coming of Christ it will be to Judgement at the end of the world, at the Resurrection, then Jesus Christ shall come to judge the world; of this coming of Christ my Text speaks, as appears by the last words, *And then shall he; &c.* which coming of Christ was long ago foretold and prophesied in *Jude 14, 14, &c. in the Glory of his Father*; this Christ mentions, that we might not think his second coming will be like his first; then he came under the habit and shape of a servant; then he came to suffer, to be judg'd and condemn'd by men, and therefore came in a mean and despised way; but when he shall come again the second time, he will come as a Judge, to be a Judge; and therefore will come in the glory, &c. He will come like himself with his Angels, with all the Angels accompanying him, who see his. And then, and not till then, he shall, Jesus Christ him-

self

self shall reward, or render to every man, one and another, good and bad, high, low, &c. according to their works; not according to their thoughts and words of themselves, not according to their wills and wishes, not according to their meanings and purposes, &c. but according to their works; not according to the works of others, but according to their own works.

Observations.

1. There is to be a day of Judgement. 2. Jesus Christ the Son of Man is to be the Judge at this day. 3. When Christ shall come to judge the world, he shall come in the Glory of his Father. 4. With the Angels. 5. The Angels are Christs, with his Angels. 6. That at the day of Judgement every man shall receive a reward from Christ according to his works.

D. 2. *That Jesus Christ the Son of Man is to be the Judge at the day of Judgement.*

That Jesus Christ who suffered upon the Cross at Jerusalem, he shall be the Judge at this day, and that in that nature in which he suffered. God gave the Law by a Man, viz. Moses; and he will judge men according to the Law, by the Son of Man, Jesus Christ, who was typified by Moses.

John 12. 47. John 3. 17. These places speak nothing against my Text, but the meaning of them is this, either thus, That the first and chief End of his coming was not to judge the world, but to save it,

(4) or rather those places are spoken on concerning his first coming, That then he came not to judge, &c. The truth of this doctrine appears by many places of Scripture, the day of Judgement is not often spoken of, but this is hinted, That Jesus Christ shall be the Judge, *Ioh. 12. 26.* that is, judge the world, *Acts 10. 38, 39.* &c. Hence *2 Cor. 5. 10.* its called, *The Judgement-Seat of Christ*; and very often called, *The Day of Christ*, *1 Cor. 1. 8.* *Phil. 1. 6.* and *10.* &c. *Acts 17. 31.* *Rom. 2. 16.* *Christ shall judge the world*: not that the Father and Spirit are excluded, but because Christ in his humane Nature will appear, will speak and pass the Sentence, and he speaking, God will speak by him, and he judging God will judge by him, and therefore its said in that *Acts 17. 31.* *He hath appointed a day in which he will judge the World by that Man whom he hath appointed.* The Judgment will be of the whole Trinity, as to the Consent and Authority; but it will be Christs as to the visible Acts, Promulgation and Execution of the Sentence; as when Judges among men condemn Malefactors, it is by the Authority of the Prince, though the trial and sentence be actually by him. Some observe there are four things to be considered in Judgment, 1. *Judicial Power.* 2. *The internal Approbation of good, and detestation of evil.* 3. *The Retribution of Reward.* These three agree to each Person in the Trinity; But then

then 4. There is an external sitting upon the Tribunal, and pronouncing of sentence, and in this respect the Father judgeth no man, but hath committed all Judgement to the Son, *John 9. 30.* This is part of Christ his Kingly Office, as he is the Fathers *Prorex* and rules for him; Christ hath three Offices, Priest, Prophet and King; as he is a Priest, so he died to save his people, and ever lives to make intercession for them; as he is a Prophet, so he reveals the minde of his Father to them; as he is a King, so he now rules the world, and will hereafter judge it; Christs Kingly Office will not end till the day of Judgement be past, and then he shall give up the Kingdom to his Father, *1 Cor. 15. 24.*

This is an honour fit for none else but God and Christ to be the great Judge of the whole world. All men shall be judged at this day, except Christ only, who shall be the Judge. Christ shall be the Judge, not that he hath taken this work upon himself, but the Father hath appointed him to it, (as before) God appointed Christ, and sent him at his first coming to save the world; and he hath appointed him, and will send him at his second coming to judge the world. That there shall be a day of Judgement, even Reason it self manifesteth; and therefore the Heathen themselves had an apprehension of some such time; but Iesus Christ shall be the Judge, that is a Truth only made known by the

Scripture, and therefore wholly to be received by faith; but though the truth could not have bin known by reason, yet its no way contrary to it; yea, there may be several reasons given why it should be so, which I shall but touch.

1. The first reason may be taken from his first coming; he was much abused at his first coming, therefore he shall come again and be exalted; he was arraign'd, accused and condemn'd by men at his first coming, therefore he shall be the Iudge of men at his second coming, *Phil.* 2. 8, 9, 10. which is to be at the day of Iudgement, *Rom.* 14. 9, 10, 11. This is an ordinary Piece of Gods Providence towards his people, the same evil he casts them into now, he exalts them into the contrary good in his time; as the Lord had a purpose to make *Joseph* Ruler over all *Egypt*; but first he makes him a slave: so God had a meaning to make *Christ* Iudge of men, and therefore first suffers him to be judged by men. This may be one reason to prove, that *Christ* shall be the Iudge at this day, and it hath not a little in it to prove the day of Judgment it self: The sufferings of Gods people in the world prove that, much more doth the ill usage and sufferings of *Christ* prove it, that there will be a time when the innozeny of *Christ* shall be cleared before all the world, and his enemies fully punish'd, which that it might be indeed,
God

God hath appointed Christ Judge at this day, *John* 5. 22, 23. Christ shall be the Judge, that he might be honoured before and by all the world, and there's reason for it; because he was dishonour'd and disgrac'd in and by the world; Christ shall judge the world, that it may appear to all men how the father honours him and loves him; and what a difference there is betwixt Christ and all other men.

2. This will be for the Honour of God, his Greatness and Sovereignty; to judge the world by another: Kings on earth seldom judge any themselves, but execute Judgement by others. Hereby the Justice of God also will appear the more, in that he will judge men by Man, by one who was flesh and blood like themselves, *John* 5. 27.

3. Christ is the Saviour of the world, of all those who do and will believe on him; he is the way of salvation to his People, they are saved by him; and for others, those who live (be sure) where the Gospel is preach'd, the great reason of their destruction and perdition will be, because they do not and will not believe on him, *John* 3. 19 this may be another reason, because its by believing on him that those (who shall have it) come to have a right to eternal life: they shall have it for his sake, and therefore from him, and

and its for not believing on him that others will suffer eternal death, and chiefly deserye it, therefore it shall be inflicted by him; and in this the Justice of God will appear also the more in the destruction of unbelievers, in that he will condemn them by him, whom he offered to them to be their Saviour; hereby wicked mens mouths will be stopt indeed, they will have nothing to say.

Fourthly, Christ now rules and governs the world. *Mat. last. 18.* the world is Christ's, as by Gods Gift, so by his Purchase; and therefore, &c.

Fifthly, *Christ shall be, &c.* that so wicked men might see their Judge, God being invisible, *Rev. 1. 7. Mat. 24. 30.*

Sixthly, Christ hath liv'd in the world amongst men, and so by experience he knows their temptations and ways, therefore the Apostle saith, *Christ is fit to be an High Priest*, *Heb. 4. 15.* and therefore he may be said to be fit to be Mans Judge; he knows what it is to live in the world; Christ will be able to answer any thing that wicked men may plead, that they liv'd in a sinful world, and that they had such and such temptations, &c. in that he hath lived in the world, and bin tempted as much and more then any.

USE I. *Instruct. 1.* Learn hence willingly to suffer and undergo any thing for God. you will be no losers in the end; the lower you are brought for God, the higher he will exalt you one day;
he

the more disgrac't for God, the more will he honour you; the more you do for God, the more he will own you hereafter; this we may learn by Gods dealings with Christ, none brought lower then Christ, and therefore none shall be exalted higher; none disgrac't more, and therefore God will honour none so much; none ever did so much for God, and therefore none shall ever be owned so much by God: Christ lest nothing by any thing he did, suffered or underwent for God, neither shall you.

Secondly, learn not to judge of men as they appear outwardly to you in this life; who more mean, poor, and every way low while in the world then Christ; yet he, even he, that poor (but blessed) Jesus Christ who had not a horse to put his head in while in the world, shall be the Judge of the whole world. It will not be with men hereafter according to their condition while here; who would have thought seeing Jesus Christ here on earth, when born in the Stable, lying in the Manger, when buffeted and spit on, when hanging upon the Cross, &c. who would and could have thought; who did think of those who saw him, (without an Eye of faith) that he should have bin the Judge of the world at this great day.

Thirdly, is it so, then what awful, honourable and reverential thoughts should we have of Jesus Christ; how should we fear and reverence him in our hearts; Judges on earth are feared, reverence

ranced, honour'd and fear'd, how much more should Jesus Christ the Judge of the whole world? Christ was a man as we are, (sin only excepted) but he was and is God as well as man; and though a man, yet you hear he is to be the Judge of all men; he is to be a Judge of Judges themselves (to whom, but that there are none such here) a word might have been spoken particularly as such, from this doctrine, to put them in minds, that as they are Judges of others, so they themselves shall be judged by another, even by Jesus Christ. Honour (I say) and fear Christ, because he is to be your Judge; Those who honour me, saith God, I will honour; so they who now honour Christ, Christ will honour at this day; those who now truly fear him, then shall not fear him. But as for those, who have now low, mean and contemptible thoughts of Christ, Christ now knows their thoughts, and I shall say no more, but they for certain will not be out of his mind at this day, when they shall stand before his Tribunal-Seat: we also hence learn the honour of all true believers, in that they stand nearly related to Christ: would you not account it an honour to be near related to some great Judge on earth; what an honour then is it to be related, and nearly related to the Judge of the whole world.

USE II. Of Comfort and Consolation, To all true believers: to all those who have truly own'd, and truly receiv'd, and rest upon the Lord Jesus
for

(11)

for their Saviour who truly love him and believe on him; it must needs go well with all such at this day. This Consideration takes away all cause of fear, terrour and amazement in reference to the day of Judgement from all such; and this may be one reason why Christ shall be the Judge at this day, that hereby those who truly believe on him, might have the greater comfort, in thinking of this day now, and in being at it when it comes. The day of Judgment in it self affords matter of comfort to all such; but much more upon this account. If God himself were immediately to be the Judge at this day, true believers would have no cause of fear, yet they might be apt to fear. But this consideration, that Christ is to be Judge at this day, will keep all such from fearing, if it be seriously thought of. There are several Considerations that might be drawn from the Consideration of the day of Judgement, which afford matter of comfort to the people of God; but this is even the chief and first. It will be a great comfort to believers to see Christ at this day; but a greater comfort that they shall be judged by him; and the comfort that is comprehended in this doctrine to all such, will appear, if you consider

1. The Relations between Christ and them, they are *the friends of Christ*, John 15. 15. yea, *the brethren of Christ*: Christ is call'd *Our elder Brother*. And *Mark 3. 2. last*. Christ calls believers *his Brethren*; yea, they are *the Members of Christ*; the Church is the Body of Christ, and every true believer a Member in particular, (as the Apostle). yea, they are *the Spouse of Christ*, Eph. 5. 30. where the Apostle alludes to the nearness of the Relation between Man and Wife; *Eve* being taken out of *Adam*, and so (as he speaks concerning her) *she was flesh of his flesh, and bone of his bone*: yea, Christ not only stands thus nearly related to all believers, but there is a love in him to them, answerable to these relations, and above them; now what a comfort is this to have one so nearly related to you, (O believers) to have one so full of love to be your Judge. Surely, it was the love of God to you that appointed Christ to be your Judge; If you were to be judg'd by men here on earth, and such a one were to be your Judge, who (you knew) lov'd you entirely even as his own self, who was your friend, your brother, &c. would not this be a comfort? was not this a comfort (think you) to *Joseph's Brethren*, that their brother *Joseph* was Lord of all *Egypt*? would not this have been a comfort enough to *David*, if *Jonathan* his friend had been his Judge? would he have doubted to have found favour? suppose

suppose it could have been, and God should have consented to it, that thou shouldst have chose thy Judge, surely thou couldst not have chose such another for thy own good and comfort; if thou hadst chose the best friend thou hast in the world, suppose it be thy husband, father, child, or any other, and such a one should have had power to determine how it should have gone with thee for ever, surely it should not have gone better, nor so well as now it will, nor wouldst thou have had more comfort and boldness in appearing before him then now thou wilt. Man may change, Christ will not and cannot; man may be deluded and corrupted, Christ cannot; yea, let me adde this, should God have told thee, that at this day thou shouldst have been thine own Judge, and it should go with thee to Eternity as thou thy self shouldst say it should, here would not in this be so great a comfort; for its impossible that thou shouldst love thy self more, more truly, more fully, yea, so much as Christ loves thee, being a true believer: were Christ to judge himself at this day, (if that might be) he would not more certainly free himself, and pronounce a sentence of eternal life then he will to thee, even to thee, whioever thou art, poor, weak, foolish, sinful, if thou dost truly believe on him: for thou art, (I may say himself) being a Member of him, and one with him.

Secondly, consider its Jesus Christ who is to be

who hath laid down his life that you might live, who hath bore the wrath of God to free you from it, who hath purchased eternal life for you by his blood. Therefore for certain he will, when he shall sit upon his Throne to judge you, look upon you with a loving, smiling countenance; speak nothing but words of love, grace and kindness to you, and concerning you; therefore for certain he will not pronounce a sentence of eternal death, but eternal life to you: he should act against himself, and frustrate the end of his coming and dying, of all that he did and suffered, if he should not give eternal life to you. Its Iesus Christ who is to be your Judge, who hath promised eternal life to you, *He that believeth on me hath everlasting life,* John 3. Therefore its against his truth and faithfulness not to bestow it upon you at this day; but he being to be the Judge of the world, it cannot be that he should be unfaithful and unrighteous, *Rom. 3. 31. 5.* Is God unrighteous, God forbid, for how then should God judge the world; Its a necessary requisite in all Judges, that they should be righteous, much more in the Judge of the whole world. Its Iesus Christ who is to be your Judge, who is your Advocate and Intercessor with God, whoever lives to make Intercession for you, and plead for you, that you might obtain mercy, notwithstanding

standing your sins, *1 John 2. 1.* And therefore when he shall come to sit in Iudgement, he will not doubtless, he cannot go against his own pleading, notwithstanding your sins he will give eternal life to you. Iesus Christ who hath been judg'd for you is to be your Iudge, you need not fear to be judg'd by him. Its that Iesus Christ who is to be your Iudge, to whom your sins are imputed, who is your Surety, with whose righteousness you are cloathed, who hath procured the Pardon of all your sins; and therefore let not this trouble you, to think that your sins may be spoken of, and made known as this day. If it be so, it will be by Christ who is your righteousness himself, who hath been made sin for you, therefore doubt not, notwithstanding your sins he will acquit you, and free you from the desert of them. You will not need any to plead for you, or speak a word for you, nor will you need to speak a word for your self, seeing Christ himself your Advocate is to be your Iudge: O blessed believers! you shall be judg'd by Christ, it is your happinesse. You are exceedingly in debt to God by your sins, but Christ is to be your Iudge, who is your Surety, who hath paid your debts for you, therefore most certainly he will not lay you up in prison for them, for he hath so paid for them, that he requires nothing of you but to beleeve, which you do who are true Christians, to whom I speak, and on whom this

doctrine smiles and speaks comfort. Christ himself is to be your Judge, to whom all Power is given for this end, to give you eternal life, *John 17. 2.* Christ, who hath undertaken and engaged to his Father to bring you safe to Heaven; Christ who is in Heaven now preparing a place for you, and therefore for certain he will carry you to the place he is preparing. Christ, from whom you had all your grace which you have, therefore though but small he will then own it. Christ, in whom there is a fulness of all grace for you, that you need, *John 1.* and therefore fear not that he will condemn you, because you have no more grace, it being in his hand for you. All the Promises of God are made to you in Christ, therefore for certain he being to be your Judge, he will make them all good to you. Christ who hath prayed for you, that you might be where he is, that you might behold his glory, and partake of it, so far as you are capable, *John 17. 22, 24.* therefore you need not doubt of going to the place where he is, and receiving of that glory he hath at this day. It is Christ who hath helped you to do all the good that you have done: *Without me ye can do nothing, John 14. 5.* I can do all things through Christ who strengthens me, (saith the Apostle.) therefore he will own what you have done at this day. You who are believers you have Christ in you, (*Christ in you the hope of glory*) you have the Spirit of Christ

Christ in you, you are one Spirit with him, (as the Apostle speaks.) *you are in Christ, Rom. 8. 1.* therefore how can it but go well with you at this day; seeing Christ is to be your Iudge. Jesus Christ, O believers, is to be your Iudge, *who is your Redeemer, Eph. 1. 7. who hath obtain'd an eternal Redemption for you, Heb. 9. 12.* therefore for certain you shall be perfectly redeemed from all evil at this day, and therefore its called the day of Redemption to believers, *Eph. 4. 30. Grieve not the holy Spirit whereby you are sealed to the day of Redemption, that is, of perfect, full and compleat Redemption of all those who believe on Christ, Gal. 3. 13. Christ hath redeem'd us from the curse of the Law, being made a curse for us:* therefore for certain; since Christ is to pronounce the sentence, *Go ye cursed,* it shall not be pronounced to you. Its Christ whom you have honoured by believing on him, who will be glorified in you, and admired in you at this day, *2Thes. 1. 10.* Therefore for certain you shall be honour'd and glorifi'd by him, yea, and therefore you shall appear with him in glory, *Col. 3. 3.* What cause have all true believers to love the appearing of Christ, and say concerning him, *Come, Lord Jesus, come quickly, Rev. 20. 4.*

These words are brought as the Answer of the Church to every true believer, whereas all unbelievers say in their hearts, and have cause to say, What, come quickly; No, Iesus; stay, stay long, stay and never come. Surely, none who have any good evidence concerning their faith in Christ, can forbear rejoycing, triumphing, wishing and praying; desiring, longing and hoping for this day of Iudgement, because Christ is to be the Iudge at this day, if he do but consider these things: But whether believers do now, as it may be they may not rejoyce in this through the weaknesse of their faith, and those many doubts and untoward fears that are in him, and want of meditation and serious consideration concerning these things; yet when this day shall come, the sight of Christ will fill them with joy and consolation; it will then, & then it will make them to leap and triumph: how glad were the Angels, the Shepherds, old *Simeon* and others at the Birth of Christ, at his first coming? much more will all true believers be glad and rejoyce at his second coming, though it be to Iudgment, yea, therefore because it shall be to Iudgment. When Christ comes to the soul in an Ordinance by his Spirit, believers you know how welcome he is; had you ever greater joy in your lives? *Cant.* 3. 4. what joy! what joy! O what joy! believers, what joy, when Christ shall come personally at this day, for then

Christ

Christ will come to receive you to himself, *John* 14. 2, 3. Christians, when you think of the day of Iudgement, think of this Scripture, Christ will then come to receive you to himself, even thee, poor soul, who believest on him; The first coming of Christ was great matter of joy: *Abraham saw my day*, (that is, by faith) saith our Saviour; *my day*, that is, the day of his first coming, *and was glad*; we also should now by faith look upon the day of this his second coming and be glad: But (as I said before,) if now we are not then we shall *Psal.* 96. 10, 11. and *Psal.* 98. 4, 5. Thus it will be with all godly men and women, and with all true believers at this day, *Acts* 3. 19. Now your spirits may be sad and heavy, your spirits may sink and droop; but then, O then, (my Brethren and Sisters in Christ,) we shall be refresh'd, we shall be cheared and revived, we shall have more comfort then ever we had sadness, more joy then ever we had sorrow, more peace then ever we had trouble; our spirits shall be rais'd higher in comfort, then ever they were dejected and cast down with fear and grief: we shall have as much joy at this day, as believers and wicked men will have sorrow and terrour; we shall be as willing to appear before Christ as they will be unwilling, as ready and forward as they will be backward. When this voice shall sound in your ears, *Arise, O dear, Christ is come to judge-*

ment, the Name of Christ will make your hearts to leap within you; O blessed Jesus! what Jesus Christ on whom I have believed, who is the beloved of my soul, who hath shed his blood for me, is he come to judge me? so welcome Jesus, welcome: I have waited long, long for him; is the time now past at an end, is the Winter gone, is he now come? with all my heart, most gladly let me appear before him; could any and would any hinder you from appearing before him, you would even strive to go to him; you will even be impatient till you have got near him, and never will you think your selves too near him. *Henceforth there's laid up for me, &c.* 2 Tim. last 8. True believers love the appearing of Christ now, how will they love it when it shall be: it comforts them now to think of it, much more will it to see Christ, and well it may, seeing then they are to receive a Crown from him. What joy is there when the Bridegroom meets the Bride? what joy is there when Brethren and Friends meet who have been long parted; such (such did I say) and a thousand times more will thy joy be (O believer!) thy joy O now sad, weeping, sighing, groaning believer, when thou shalt meet Christ at Judgment, *Rom. 8. 34* So I may say, *Who is he that shall condemn thee at this day* it is Christ who is to be thy Judge; surely if the devil (that accuser of the brethren) or any other, would speak

speak against thee, the sight of Christ upon the
 Tribunal-Seat, will silence them all; yea, and
 thine own conscience too fully, however now it
 may trouble thee and accuse thee, then it will
 acquit and free thee Christ being to be thy
 Iudge; thy Conscience will tell thee there's he
 that died for thee, and loves thee; there's thy
 life, there's thy hope, thy righteousness, sancti-
 fication and redemption; thy Friend, thy Bro-
 ther, thy Advocate, thy Surety, thy Saviour;
 thy Iudge is all these to thee. Was not the
 rising of the Sun welcom to the Egyptians after
 their long night. So welcom will the rising of
 the Sun of Righteousness be to thee at this day.
 Christ who accounts all that is done to thee as
 done to himself, *Saul, Saul, why persecutest thou
 me? When I was hungry ye fed me &c.* Christ
 who will, and at this day, doth reward those
 who do thee any good, and punish those who do
 thee any hurt, he shall be thy Iudge, think then,
 will he do thee any hurt at this day? what good
 will he do thee? What good will he not do
 thee? Christ is the best friend thou hast in the
 world, the best thou canst have. He shall
 be thy Iudge. Besides all this,

Consider in a word these two or three
 things.

1. Christ Iesus is to be thy Iudge, and he is appointed to be thy Iudge by God himself; God shall judge the world by the Man whom he hath appointed; so that what Christ shall do at this day, God will own and stand to; its a consideration not without comfort, that God himself hath appointed to Christ to be our Saviour, that God sent Christ at first coming, and sent him to do what he did, and suffer what he did, so also to me its a comfortable consideration, that God hath appointed Christ to be my Iudge, that he will send him at his second coming, and send him to do what then he shall do, and be what then he shall be: God, against whom thy sins have been committed, will send Christ to be thy Iudge, whom he hath sent to die for thy sins. If thou hadst committed treason against some Prince and the Prince himself should appoint thy Brother or Friend to be thy Iudge, what wouldst thou think of this; if Christ of himself should come to be thy Iudge (if that could be) what were this? thou mightst fear (though he should judge well concerning thee) his Judgement might not stand.

Secondly, there will for certain be no change in Christ as to his heart and affection to his people at this day; his love and affection will be the same to them that it was while here on earth; when he suffered for them on the Cross; Christ loves them now in Heaven, as well as he did while

while here on earth, and so he will at this day. So often it is with men, those to whom they were friends, while in a low condition, they slight and despise, and are strange too when they are raised; but it is not now, and will not then be so with Christ; Christ was exceeding loving to, and tender over his people while he was here, as he manifested many ways, so loving, so tender will he be to every one of them at this day; yea surely, he will then shew much more love to them, then he did while here, in respect of his carriage to them; yea, may I not say, there will be as much familiarity, between them. But

Thirdly, consider when Christ shall be your Iudge (beloved Christians) it will be at the last Iudgement, after which there shall be no Iudgement, from which there shall be no Appeal; to have the Iudge of an inferiour Court to be your friend were not so much, but to have the Iudge of the Chief and Supream Court your intimate, entire friend, from which there is no Appeal, this were something indeed: The sentence that will pass from Christ at this day, it will be a standing eternal sentence, that shall never so much as be question'd.

Fourthly, the sentence of life and happiness that Christ will pronounce to you he himself will see made good, and make good, *Mat. 25*, Christ will say to the wicked, *Go ye Cursed*; but to his people, *Come ye blessed*; what, go to Hea-

ven, either before or after. But come, come with me; Christ himself will accompany them to Heaven; and therefore in that place before-mentioned, *I will come and receive you to my self.* See *1 Thes. 4. 17.* When once Christ and believers meet at this day, they will never part, Christ will never leave them again, no, not for a moment to eternity; Christ will place every one in his Mansion about him. Lastly, Christ will be your only Judge at this day; sometimes amongst men there sits more Judges then one, but Christ will be your only Judge, Christ will be for you, and there will be none against you, and none that you can think or fear may be against you, because there will be none but Christ: Christ is our only Saviour, and he will be our only Judge.

SERMON II.

Pse 3. **I**S it so, &c. Then let all unbelievers, all the enemies of Christ think of this, this doctrine looks with a dismal face upon all such, and speaks dreadful wo and misery to all such. Its full of sweetness, a breast full of consolation to all true believers, (as you have heard

heard, but there's nothing but bitterness and terror in it to all who shall live and die without Christ, and enemies to him; and indeed all those who do live without, who will not believe on him, they are enemies to him; *He that is not with us is against us* saith Christ; he that goes not to Christ by faith, is against Christ, an enemy to him. Terror, terror from this doctrine to all such. And this is given by some as a farther reason, why Christ shall be Judge at this day, that so this day might have the more terror in it to all such. If God himself were immediately to be the Judge, it would not be so terrible to wicked men; to have a man who was like themselves (except sin) come to judge them, and such a one who was offered again and again to them to be their Saviour, who shed his blood, and bore the wrath of God to make way for the salvation of sinners; and this was told them many times, and they were intreated and invited to take Christ for their Saviour, and were told (from Christ his own mouth) for certain he would not cast them out, if they would come to him, but they should be freed from wrath by him, and at this day receive eternal life from him; but yet they hearing heard not, regarded not, but turned their backs upon Christ, despised him, made light of him, breaking his Commands, contemning his Ordinances, abusing his People. &c.

To have this Iesus Christ come to judge these Rebels against him, it must needs be terrible; *Rev. 1. 7. All Nations shall wail because of him*; that is, all unbelievers and enemies to Christ in all Nations shall wail, not only because that then they shall be judged, but because then they shall be judged by him. This will set their Consciences against them in a terrible manner, when this voice shall sound to them, *Arise unbelievers, Arise wicked men, Jesus Christ is come to judge you*; then Conscience will tell them, O there's he who was offered to thee to be thy Saviour, but thou didst refuse him: there's he to whom thou wert often called to come by faith, but thou wouldst not move in the least towards him: Now he's come, he's come to judge thee; O what shall I do then wilt thou think, is there no believing on him now? Conscience will answer, No, no; but he is very merciful and compassionate, he laid down his life to save sinners, surely he will be favourable and gentle to me: No, saith Conscience, he will be the more furious against thee, in that then thou wouldst not accept of him: *Loe, he is now come in flaming* ! alas, alas, woe, woe, *he is now come in flaming fire to render vengeance upon thee*, 2 *Thef. 1. 7, 8.* There is not the least spark of love, mercy and compassion to be found in him now towards thee, nothing but fire, nothing but wrath against thee. Think not you
who

who are ungodly sinners; you who are unbelievers think not, it will fare ever the better with you at this day, because Christ shall be your Judge: No surely, it will be worse for you, except you now turn, repent and believe. Think not, that because Christ was so meek and loving while here on earth, that he will be so to you at this day; yea, Christ was angry with wicked men while here upon earth, *Mark 3. 5.* much more will be angry with them when he shall be their Judge, *Rev. 6. 16.* Wicked men will not endure so much as to look Christ in the face, *Hide us from the face of him that sitteth upon the Throne,* (then which nothing will be more lovely, amiable, refreshing and desireable to believers) *and from the wrath of the Lamb,* for the great day of his wrath is come, and who shall be able to stand? The wrath of the Lamb, where (by joyning wrath and Lamb together) this thought seems to be answered, Christ was as a Lamb while here on earth, meek and patient, therefore surely he will not be severe at this day: yes, but he will; he will be full of wrath against wicked men. The day of his wrath: the day of Christ his first coming was a day of love and mercy, but the day of his second coming will be a day of wrath to all ungodly ones, and such wrath that they shall not be able to stand at this day, *Who shall be able to stand?* stand they shall, but it will be intolerable to them.

them to stand, and sore against their wills?
 Christ was as a Lamb at his first coming but
 to wicked men he will at his second coming
 be as a Lion, as he is called, *Rev. 5. 5. Psal*
2. 12. When his wrath is kindled but a little;
 how then will it fare with wicked men when his
 wrath shall be kindled to the utmost. O unbe-
 lievers, who am I speaking to, not to the walls,
 but to you? The Lord Iesus Christ who is to be
 the Iudge of the world now calls upon you to
 come to him; Come unto me, come off from
 your ways of sin, own me, take hold of me by
 faith; if you shall not hear and obey, his voice
 will be quite contrary to you at this day, *De-*
part ye cursed, &c. *Mat. 25. 41.* I would have
 freed you from the curse of the Law if you
 would have believed on me, but you would
 not, now therefore you shall suffer it; And so,
 I Iesus Christ, who offered to free you from it,
 pronounce it against you, and inflict it upon
 you, *Depart ye cursed;* so *Mat. 7. 23.* Then,
 that is, at the day of Iudgement, *I will profess I*
never knew you, &c. This will be the voice of
 Christ to every of you who hear me this day
 (and all other whoever) who live in sin and un-
 belief; depart, but whither, not into the world
 again; O that would be a pleasing word to sin-
 ners if it should be so, no, but *Depart into ever-*
lasting fire; Depart, whither? into Hell, where
 there

there is nothing, but torment; and exquisite torment, as bad. yea, worse; worse, yea, inconceivably worse than fire: VVo is us, will sinners then think, and wel may they think. But how long must we be there? how long? a hundred years, a thousand years; wo, wo is us indeed, what so long? In fire so long? yea, for ever, ever, ever, depart into everlasting fire. O how will this word fill the hearts of wicked men. Your hearts, O wicked men, (as many of you as are here) if you continue such, thy heart O drunkard; thy heart, O prophaner of the Sabbath; thy heart, O covetous wretch, &c. with the hearts of all other wicked men; how I say will this voice fill such mens hearts with horror and amazement. O heart-aking, trembling word: when Iudges amongst men do pronounce a sentence of death upon Malefactors, would not this make thy heart ake within, and make thee even tremble every joynt of thee: if for some crime such a sentence should be past upon thee by a Iudge on Earth; Depart to be hanged, drawn and quartered, to be burnt, &c. what an astonishing word will this be to thee, when Christ shall say, Depart, &c. but what shall my company be, may wicked men think: Christ tells them, the devil and his Angels: but how long will it be ere this fire be kindled, till this be fulfilled?
will

will there be not some time of respite before we shall go into the fire, seeing we must never come out; no, it will be ready prepared and kindled, *Depart into everlasting Fire prepared, &c.* Pray consider, it appears by the sentence, Jesus Christ will not be milde and merciful to wicked men at this day, for these are the words of Christ himself the Judge, he tells you he will say thus to wicked men at this day. The People of God (as I told you) could not possibly have a Judge, whose Presence would be more delightful; wicked men could not possibly have a Judge, whose Presence, would, could be more terrible, more dreadful. Were the worst enemy thou hast (O unbeliever) to be thy Judge, yea, let me say, were the devil himself to be thy Judge; it would not be so dreadful as to have that Lamb Jesus Christ thy Judge. O unbelievers, the Lord Jesus shall be your Iudge, who knows what is in you, who knows your hearts and very thoughts, *John 2. 3, last.* Christ did while here on earth, and therefore be sure he will at this day; there will be no deluding and deceiving Christ, my friends, who is to be your Iudge. Jesus Christ shall be your Iudge, who is and ever was perfectly holy, yea, as God, infinitely holy, more holy then the Angels; it cannot therefore go well with sinners, that love sin and live in sin; That little holiness that is in Gods people here, makes them even to hate wicked men (as such)

and

and that with a perfect hatred, and doth and will Christ love them? Christ is to be your Judge, who is an entire Lover of his Father and his Father's glory; now the sins of wicked men they are committed against God, and he is greatly dishonoured, and so injured by them, therefore he will undoubtedly be furious against wicked men at this day? How angry was *Moses* (from that love to God which he had) with those who caus'd *Aaron* to make the golden Calf, though he were the meekest man that ever was; yet they had dishonoured God, and *Moses* he is greatly wrath; *He breaks the Tables, &c.* *Exod. 30.* If *Moses* that meekest man were so angry with the people for that one sin, how angry will Christ be (notwithstanding his meekness,) when he shall come to punish wicked men for all their sins; Christ shall be your Judge, O wicked men, who then shall be your Advocate, who shall stand up to plead for you? O that I could but fully make known to you what will be your misery at this day, and that upon this Account, because Christ shall be your Judge; but truly I perceive it more then I can express it to you. Sure I am, the sight of Christ upon the Throne, will be the dreadfullest sight to them that ever they saw: It will be dreadful to them to see all the world on fire about them, but more dreadful will the sight of Christ be to them. It must needs be that Christ should look

upon, and speak in a terrible manner to all such,
 when he shall be their Iudge. O wicked men,
 sin caused me to sweat drops of blood, it pierc'd
 me, crucified me, and put me into inconceiv-
 able torment in bearing the wrath of God; and
 yet, (though you heard of this, you lov'd sin
 and took delight in it; it was your meat and
 drink, a pleasure to you. All that ever you
 had you had for my sake; you had never liv'd
 so long, never been out of hell so long, never
 had had one houre of comfort, ease; rest and
 peace, never the least good but for me; and yet
 I could have no love from you; and yet you
 regarded me not at all; I required of you but to
 receive me, but to believe on me that you might
 be sav'd by me, and yet that you would not, yea,
 and did not so much as in truth seek, desire, and
 endeavour it. Of all things you thought least
 of me, cared least for me, yea, even nothing
 for me; you carried it to me as if I had been
 worth nothing; you did even what lay in you
 to frustrate the end of my coming into the world
 and dying; had all carried it to me as you did I
 had been no Saviour. O unbelieving sinners,
 you have been desperate enemies to me, think
 not now that you shall have the least friendship
 from me. I speak not a word to me, I will not
 hear you. I'll now make you to know what it
 costs to despise such a loving, suffering crucified
 Saviour. I your Iudge am your enemy, I will

now send you to a place where you shall never see, never hear of me and mercy any more, to a place where you shall be ever learning by your sufferings: how great my sufferings was which you despised, and what your sin was to make light of such a Saviour: I can't now save you, I will not now save you: yea, I Jesus Christ the Saviour of the world condemn you to the bottomless Pit: *I who have the Keys of Hell, and of Death, Rev. 1. 17.* open Hell to you, and inflict eternal Death upon you: had you clos'd with me, and own'd me, none should have hurt you; but now there's none that can, that will, that shall help you: lean still upon your works, duties and good meanings, and whatever else you lean'd upon, and made a Saviour of before, lean still upon it, and see if it can keep you from that place whither I shall send you. O unbelieving sinner! I could and would have sav'd thee once to the utmost, but now I will destroy thee to the utmost. I had a Commission and full power to make thee happy if thou wouldst; I have now Commission and Power to make thee miserable for ever. I told thee I would certainly save thee, notwithstanding thy sins if thou wouldst come to me; I was very real and hearty in it, I would now have been as good as my word, thou shouldst now have found the truth of it, but thou didst question it, and wouldst not believe me.

but thoughtst thy self too great a sinner for me to
 save, (as it is with some) I now tell thee, thou
 shalt into everlasting fire; and I am as real in
 this as I was in that, and in that as I am in this,
 question the truth of this if thou wilt, thy sense
 shall tell thee presently, that I really mean as I
 say. Yea, I told thee this before, in my Word,
 and by my Ministers, that I would at this day
 send thee into everlasting fire, if thou wouldst
 not believe on me; but thou wert not affected
 or moved by this word, and didst not believe it;
 the day I told thee of thou seest is come, the
 Sentence I told thee I would pronounce, thy ears
 shall now hear, I now pronounce it against thee,
 such as ye will or may be, the words of Christ
 to thee, even to thee, to thee (I say) if thou
 dost not come in, leave thy sin and close with
 him; yea, more terrible, believe it, will his
 words be to thee for the matter, then I can speak
 and tell thee; and for the measure of them, what
 shall be wanting in the words of Christ to thee,
 thy conscience will make up, and be making up
 in thee to Eternity? Will it not be dreadful,
 think you, at this day for Judas who betrayed
 Christ, for those who came to take him (of
 whom we read some went backward and fell
 on the ground) how afraid and amazed will all
 those be at this day when they shall stand before
 Christ his Tribunal, all those who had any hand
 in putting him to death, to whom God gave
 not

not repentance; all those who ~~spoke~~ upon him, and mocked him, and smote him, and cried out, *Crucify him*; will it not be dreadful to them, think you, when they shall see that same Jesus, whom they so dealt with, sitting as their Judge? doubtless you will say yes; why, surely, my friends, it will be little less dreadful to every one of you, who hearing of Christ yet refuse him, and continue in your sins knowingly and wilfully under the light of the Gospel; certainly, as there never was such love and mercy heard of, as Christ hath shewn to the sinful sons of men in his suffering, so never was there such fury, such wrath and indignation as Christ will shew at this day, against all ungodly men and unbelievers; It is not said, Christ will come in fire, taking vengeance on those who crucified him, but on those who know not God, and obey not the Gospel of his Son; yea, certainly it will even go worse at this time with you who now live under the sound of the Gospel, and yet continue in sin and unbelief then it will (a least) with some of them who crucified Christ, for they did it ignorantly, as Christ saith, *Father forgive them, for they know not what they do*; but you will not be able to plead ignorance; you know you should be sober and constant in duty, &c. That you should believe on Christ, and yet you do not, you will not.

Vse 4. Exhort. 1. To move you to seek out

for an interest in Christ; neither is it an Argument that is empty and light, that hath little in it. Both the comings of Christ are strong Arguments to move sinners to come in and close with him; Christ came into the world to save sinners, O therefore, to Christ, my friends, close with him. Christ will come again to judge sinners, O therefore also to Christ sinners, to Christ, take hold of him, own him in truth for thy Saviour, which if you shall the Use of Consolation from this doctrine belongs to you, if not, the other use of terrour is thy portion, believe it, sinner. Men and Brethren, when you are called upon to believe on Christ, it is indeed to believe on One who hath been in the world, and now is gone out of it, whom thou seest not and canst not now see, he being in Heaven, in glory, and far above thee; but remember, think of it, it is yet to believe on one who will come again, whom though yet thou hast not seen, thou shalt see. VVhen you are called upon to believe on Christ, you may think, who is Christ, where is Christ, we see him not, we never saw him, he is gone out of the world: VV but he will, he certainly will come again, and that to judge thee, and then thou shalt see him: Hadst thou no need of Christ to be thy Saviour, (as some possibly may think they have but little need) yet seeing Christ shall be thy Judge, it concerns thee to close with him. As a high offence

offence, yea, and an injury to **Jesus Christ**, nor to believe on him, yea, the greatest offence and injury that can be offered to him, yea, that ever was offered to him: its worse then to crucifie Christ; many of those who crucified Christ will be sav'd by him at this day, so many as did believe on him, as several of them did, **Act 2.** Peter tells them they had crucified the Lord of Life, and they being prickt at the heart, cry out, *Men and Brethren-what shall we do?* Peter tells them, *They must beleeve on Christ, and 3000 of them were added to the Church:* so that to believe on Christ, is more pleasing to God and Christ, then crucifying of Christ was displeasing, and therefore not to believe on Christ crucified is worse and more displeasing then to crucifie him: now pray tell me, VVill it be, do you think, for your advantage at this day, so to have displeas'd and injur'd Christ your Judge? Doubtless this was one end why this truth was discovered to us, that **Jesus Christ** shall come again and be the Judge of the world, that it might be a motive to stir us up to believe on him. VVere you never to have any thing to do with Christ nor Christ with you, you might still reject and despise him, it would not be such folly. But **Jesus Christ** is to be your Judge, O therefore give ear, open your hearts to the Voice of God and Christ in his VVord, calling upon you to come to Christ & believe on him,

Christ tells you, *If you beleeve not, you are condemned already,* John 3. Certainly therefore he will condemn you at this day if you do not. Christ tells you again, *v. last, that he who believes not on him shall not see life, but the wrath of God abideth on him;* therefore you may assuredly know, that if you die in unbelief he will not give you life, but pour forth that wrath of God upon you, *Mark last 16. He that believes not, (saith Christ) shall be damned;* Christ speaks plain, Remember it is the Word of Christ who is to be your Iudge; who therefore, he having said, *that if you beleeve not you shall be damn'd,* will, without any hope to the contrary, not only condemn but damn you too at this day, if you shall not believe on him. Certainly, there's none of you but must needs be convinc'd from this doctrine (had there never been any thing else before said to you about believing) that its best for you to believe on Christ, seeing its that he requires and desires of you; neither certainly could you hear this truth, but you would seek after faith, and be greatly troubled if you do not believe, if you were not deluded and deceived. Now many are the delusions and deceits whereby men are kept from being mov'd by this and such like truths; amongst the rest this is even the chief and most common; though men do not believe, yet they please themselves with a groundless hope that they do, I shall therefore put you in
 mind

mind of one place of Scripture, 1 Cor. 5. 17, My friends, Christ is to be your Iudge, you cannot deny it; the Word of God abundantly confirms it; now will he give eternal life to you except you believe on him? he professeth that he will not once and again, and you certainly cannot think that he will; well then, do you believe on him? you'll say (its lik:) yes, you do, or you hope you do as well as any other: Hear now the VVord of God, *If thou dost believe on Christ thou art a new creature, &c.* VVhat sayst thou, Is it so? hast thou left thy old sins? art thou not the same man as ever thou wert? hast thou not as hard a heart, as blinde an understanding? dost thou not live as bad, or it may be a worse life then formerly thou didst? art thou not as prophane, as vain, as worldly as ever? Or if thou hast amended some things, yet do not some old things remain still? dost thou not live in some of thy old lusts, and that with as much love to them, delight in them, and as little trouble for them as ever; is it thus with thee? Secondly, are all things become new with thee, are thy affections new affections, thy desires new desires, thy love a new love, thy fear a new fear, thy delights new delights? dost thou desire grace in stead of the world, love God in stead of self & the world, fear sin in stead of outward evils and God in stead of men? dost thou delight in duty, holiness and God, in stead of sin, vanity and the world?

world? is thy company also new? are thy thoughts, thy words and discourse new? Is it not thus with thee? Then if the VVord of God be true, (and deny it if thou durst) thou art not in Christ, that is, thou dost not believe on him; please thy self, (if thou thinkest good) with thy false hope, that thou dost believe: but know that Christ will try thee by this Scripture, (with such like) and judge of thy faith according to it, and of thee according to thy faith, and then thou wilt see thy folly, and for certain be turn'd into the place of unbelievers, which place if thou wouldst know. See Rev. 21. 8.

Secondly, is it so that Christ is to be your Judge, then he exhorted to yield obedience to the Commands of Christ; when you hear or read any of the Commands of Christ, remember this, they are the Commands of him who is to be thy Judge: would you know what the Commands of Christ are? I answer, all the Commands of God are the Commands of Christ: the ten Commands are the Commands of Christ: but more particularly and especially you may read what the Commands of Christ are, in the fifth, sixth and seventh chapters of *Matthew*, besides other places: Christ commands you to love your enemies, to pray, to lay up for you self treasure in Heaven, to seek first the Kingdom of God and his Righteousness, to do as you would

would be done by &c. these with the rest of the Commands of Christ ye should obey, yea, must obey it ever it go well with you, when Christ shall come to judge you: if you shall refuse to obey them, you may reade what will be your doom at this day, Luke 19. 27. *Those mine enemies that would not that I should reign over them, bring them hither and slay them before me.*

Thirdly, beware how you make use of his Ordinances, Preaching the Gospel, the Lords Supper, &c. Take heed how you hear, (saith Christ,) the same I may say concerning every Ordinance of Christ, take heed how you receive the Lords Supper, take heed how you pray, how you make use of Baptism, &c. Look to it that it be according to his institution, and as he requires; if you use the Ordinances that he hath appointed in any way and manner but what he hath appointed, most certainly to your cost you will hear of it at this day, however you may now make light of it, and plead for that which is either directly contrary to his institution, or no way (at least) according to it. People should take heed how they make use of the Ordinances of Christ, and Ministers also how they administer them, because they are the Ordinances and Institutions of Christ, who is to be the Judge of us all.

Fourthly, hence be exhorted to beware how you carry to the friends of Christ, and Ministers of Christ, as you love your selves, and desire

desire Christ his good, w^{ll} at this day carry it well to them, for as you carry to them, so Christ accounts you carry it to himself, *Mat. 23. 12.* *In as much as you did it not to one of these, you did it not to me :* and for the Ministers of Christ, *Mat. 10. 40.* *He that receiveth you receiveth me, &c.* VVo be to those which despise and injure the friends and servants of Christ, seeing Christ is to be their Judge. VWhich consideration also may encourage the Ministers of the Gospel, and all true believers, to undergo with patience all the hard usage and speeches of wicked men against them for their faithfulness to Christ, his ways and truth; certainly, in that Christ is to be their Judge they shall not lose their reward, as those neither shall not who shew them kindness. He that receives a Prophet, (saith Christ the Judge of the world, who is to reward every man according to their works) *in the name of a Prophet shall receive a Prophets reward, and he that receives a righteous man in the name of a righteous man, shall receive a righteous mans reward.*

Lastly, hence be exhorted to beware how you take upon you the Name of Christ, and how you make use of his Name. I Beware how you take upon you the Name of Christ, that is, that you do not account and call your selves Christians, and yet live in sin, as it is with many; what will Christ say to such when he shall come to judge

Judge them; O thou wicked person, thou drunkard, was I ever such a one, did I ever so, thou vain, prophane, covetous, idle, railing person, &c? Did I ever live after that manner? was not I holy, did I not in all things constantly obey the Commands of God? how then durst thou to bear my Name upon thee, and call thyself a Christian, as if I had liv'd as thou didst? for truly that's even imply'd, when a wicked man calls himself a Christian, a disciple of Christ, what doth he but even say, that Christ was such a one as he is, 2 Tim. 2. 19. *Let every one that nameth the Name of Christ depart from iniquity*; let every one who calls himself a Christian, and wouldst be called and accounted so by others, endeavour to live as Christ did, or woe be to him also seeing Christ is to be his Judge; its even as great a dishonour and disgrace as you can cast upon Christ, to call yourselves by his Name, and yet live in the devils ways. Secondly, beware how you make use of the Name of Christ, and that either in speaking to God or to men; when you speak of him one to another, speak not of him as of other men, speak awfully and reverentially of him, and that in a proper discourse, not upon every vain and trifling occasion: there is a taking the Name of Christ in vain, as well as the taking of the Name of God in vain; and as God saith, *God will not hold him guiltless who taketh his Name*

in vain, so when you use the Name of Christ to God in Prayer, look to it that it be with faith on his Name, and that it be from a true love and respect to him; use not his Name as a meer customary thing (as its to be feared its with the most: Its the custom to say for Christ his sake, in and through Christ, &c. and therefore they say, as when they ask any mercy of God, and when they bless him for any mercy. Remember this, no unbeliever can use the Name of Christ aright as he ought to do. Christ is to be your Iudge, certainly it will not go well on thy side at that great day, if this shall stand upon Record, and be brought forth against you; Thou didst often use the Name of Christ, but thou hadst no love to him, no faith on him, but after a vain and loose manner, as if he had bin a meer fancie, or but a mean person, or one of whom thou stoodst in no great need, and hadst no cause to fear and honor.

To the right making use of the Name of Christ in Prayer to God, It is required as that you should have love to him, and faith on him, so that you should be deeply sensible of your own vileness, and total absolute unworthiness to receive any thing from God immediately; that you should indeed desire, expect and hope for all that you ask of God in his Name, for his sake, and not

not in the least for your own sake, or the
 sake of what you have, or have done, or for
 the sake of your Prayers: yea, or for Gods
 sake; that is, for his mercy sake, and his
 faithful sake in the Promise, without re-
 spect to Christ; every time you ask any
 thing in Christ and do not so ask it, you
 take the Name of Christ in vain; its high-
 ly displeasing both to God and Christ: And
 besides, heres also this in it, That you will
 for certain go without whatsoever you so
 ask, though you ask never so often and ne-
 ver so long, so (without repentance and
 pardon) you are like to suffer for it when
 Christ shall come to judge; There's many
 a man who prays much but receiues no-
 thing, because he asks not in the Name of
 Christ; and there is many a one who
 doth ask in the Name of Christ verbally,
 in words; yet not asking in his Name
 cordially, from his heart, and in a right man-
 ner, with faith on his Name, and love to
 him, and a deep sense of his unworthiness
 to receive any thing but through him; so
 as to desire, hope and expect it, only for
 his sake, he goes without what he asks, and
 not only so, but pulls down judgments from
 God in stead of mercies, and makes his con-
 dition far worse, and himself a subject matter
 for wrath when Christ shall come to judge him.

the same may be said of praising for any mercy that we receive: VVe ought not only to praise God for mercy, but to praise for it in Christ, and that so, as really to account the mercy received, to have come from God only for Christ his sake, that is, from grace in Christ, &c.

F I N I S.

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